direct is impossible under the existing system. I have only to repeat what I have already said in regard to representation in public service.

In regard to the use of the Koran in courts, I shall order its removal if, as I have already indicated in my reply on the subject in the 23rd session, there has been no call for it for three years. The question of opening the school at Pattanamtitta will be taken up for consideration as soon as you hand over the site and building.

160. Needs of the Muslims.

MR. M. M. SHAHUL HAMEED SAHIB (*Member, Nominated*) said that the Koran should be removed from all courts of law. Islam prohibited idolatry or any symbolic representation of God. Koran when used for swearing was given a symbolic representation and so swearing by the Koran was against the tenets of Islam. Government had indeed ruled that swearing by the Koran was not compulsory, but practically in every court, as soon as a Muslim witness entered the box, a copy of the Koran was placed in his hands and he took it that it was obligatory that he should swear by it. Government should therefore issue a rule that the Koran should not be presented to a Muhommedan in a court of law unless he asked for it, or that he should invariably be informed that swearing was not obligatory and that a solemn affirmation would do instead. As a third alternative, the Koran should be removed from all courts of law.

Barawafat should be declared a public holiday. At present it was a special holiday for the Muhommedans. But cases were being posted for hearing and examinations were being held on this day, which resulted in great inconvenience to the Muslims.

Detailed rules should be issued for enforcing the principle of communal representation in regard to appointments in the public service. The rules should follow the model of the Madras Government rules and lay down the percentage of candidates to be selected from each community, the order in which they were to be taken etc.

In making nominations to the various popular institutions like the Legislative Council and the Village Panchayat Courts, Government should see that only persons possessing a prescribed minimum of education qualification were selected for the purpose. A fixed standard of literacy was absolutely necessary to enable the persons concerned to intelligently follow the proceedings of the houses of which they were members.

The Muhommedan girls' school at Edalakudi should be shifted to Mavilai in Elankadai, where the local Muslims were prepared to hand over a site to Government free of cost. It would be enough if the Department raised a building for the school and conducted it at their own cost.

DEWAN'S REPLY: Mr. Shahul Hameed Sahib, in regard to the removal of the Koran from Law Courts, I shall refer you to what I have said to the other two members. I shall have your suggestions in respect of this communicated to the High Court for their consideration.

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In regard to the need for declaring Barawafat as a public holiday, the file is now before me and I was waiting to hear your representations on the subject in this Assembly before I took it up for disposal. I must say, there are two aspects of the question which strike me. One is that examinations may be held on Barawafat day which students may have to attend or lose them if they do not attend. The other is that there might be litigation in courts posted on that particular day and Muhomedans who might be parties to the litigation will be faced with the dilemma of breaking the Barawafat or losing their case in courts. These are fresh aspects of the question and hence I shall take up the matter afresh.

Then, you have already heard what I have said on Muslims and the public service and nominations to be made to the Assembly so far as Muslims are concerned.

As to the last point, I understand that the site is the subject of a law suit. Will you consider the question and hand the site over to the Education Department.? The question of a school there will at once be brought to the Director's attention.

161. Disabilities of the Muslims in general and of some public servants in particular.

MR. N. ABDUR RAHIMAN SAHIB (*Member, Nominated*) said that as the constituenices for the Legislative Council were formed at present no Muslim could expect to be returned to it by means of a general election. In the sitting Council there was indeed one elected Muhommedan member, but that was an exceptional case. No generalisation should be made from that single instance. In order to guarantee a proper representation to the Muslim community in the Legislative Council, two separate Muslim constituencies should be formed.

More encouragement should be granted to the Muslims in regard to entertainment in the Public Service. There were no Muslim offieers of high status in the Excise or the Education Departments. In the Judicial Department, Muslims could not get a fair representation as the basis of recruitment into that Department was representation in turn of the following communities *viz.*, Brahmins, Nayars, Christians, and 'others.' Muslims came under the latter group and had to take their chance along with so many other communities. In the High Court particularly, a Muslim should be appointed as a Judge. A Muhommedan Judge was better qualified than others to interpret and apply the canons of the Koran. If no competent Muslim could be found in the State to fill the place, some one should be taken from outside.

The pay of the subordinates of the Anchal Department should be revised. The Anchal Department was a commercial department, and a part of its profits could be utilised for raising the pay of its officers. The Anchal Superintendent had submitted a scheme for the purpose to Government and provision had been made accordingly in the Budget. This scheme should be sanctioned as early as possible.

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